

THE ENGLISH Liturgie,

OR

A Copie of a Letter, wherein severall EXCEPTIONS and ARGUMENTS
against the imposition and use of the
Service Book in the English Churches,
are set forth and discussed.

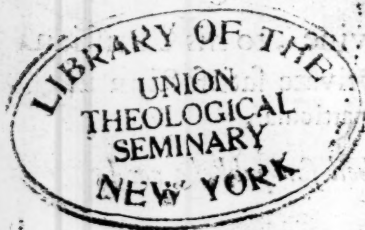
WRITTEN

By A Reverend Divine, to his Christian
Friend, for his private satisfaction in
this particular.

And now published for publicke good.



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A Copy of a Letter,

Wherein severall Exceptions and Arguments, against the imposition and use of the Service Booke in the English Churches, are set forth and discussed.

S J R;



THough I am sensible of the ill entertainment which the truth in this particular hath found with those who are wont to slight the grounds which they examine not, and of the reproaches, injuries and dangers, whereunto they are exposed who beare witness to it, yet every truth is precious and more worth then my name, liberty or life, which I have good reason to despise for his sake, who hath emptied himselfe of all his Glory, and humbled himselfe to the death, even the death of the Crosse, for mee, and therefore in assurance of your unfained Love of the Truth, & of Mee for the Truths sake: to satisfie your earnest desire, I put Pen to Paper for your help in that Question, concerning the Liturgie imposed upon the Churches, and used by them for solemne worshippe in Assemblies: Examine what I

A 2

write

write by the Scripture, as in the sight and feare of our GOD, whose yealouſie is made knowen from Hea-
ven againſt thoſe who preſume to worſhippe him by
mens inventions and appoyntments, and if it agree
with the Scripture, receive it for the Trueths ſake,
if not, reject it.

Againſt this Prayer Booke divers men have plea-
ded after a different maner. Firſt, ſome Argu-
ments are proper to the Separatiſts (*quattalis*) viz. That
it is offered up in a falſe Church. Secondly, With a
falſe Miniſter. 3. In the behalfe of the Subjects of the
Kingdome of Antichriſt: theſe are properly theirs,
being the grounds whereupon they make a totall Se-
paration from all the Churches in this Land, as no
Churches of CHRIST; theſe I approve not, yet
note them, that you may ſee upon how different
grounds the ſame Poſition is maintained by ſeverall
perſons, and that you may be delivered from the pre-
judice which hinders many from receaving thoſe
trueths, becauſe they feare the reproach of *Browniſme*.
Secondly, there are other grounds which are com-
mon to all that plead for the purity of Chriſts Ordi-
naunces, and which doeth not neceſſarily inferre ſuch
Separation, but onely ſerve to ſhew the unlawfullneſſe
of that praſtiſe, and of our communicating therein,
to which purpoſe I am to ſhew two things: Firſt,
What our exceptions are againſt the Service Booke:
Secondly, how juſt they are.

Firſt, the exceptions againſt it, are; Firſt, That
it is deviſed by men; (*viz.*) other men whom God hath
not

not called to such a work as to invent formes of Prayers, which should bee used by all the Churches in a Land, for their Prayers: Secondly, That it is imposed upon the Minister and people of necessitie: Thirdly, That it is stinted both in matter & words, to be used without variation: Fourthly, That it is read out of a Booke that is many wayes faulty and corrupt.

Secondly, the justnesse of these exceptions against it, may be declared by Reasons. The first Reason, because God did never commaund to use nor promise to except such a Worship. In which respect it is a manifest breach of the second Commandement, *Exod. 20. vers. 4. 5. 6.* For if the Booke of Prayers were means of God worship, or dayned by God, surely he would have given some light and ground for them in his Word in the olde Testament, if ever it had been needfull to have helped them with a forme of publike Liturgie, God would have devised one for them, or have given power to the Priestes and Levites to have prescribed one to them, during the minoritie and Pedagogie of that Church. But wee finde no syllable of any such matter in all the Law & the Prophets: what formes are there mentioned, are but for some speciall occasions, and commanded to the Church, (which I pray observe) not from every ordinary Church Officer, Priestes and Levites, but onely from the Prophets, who had an extraordinarie and immediate calling from God, & who might as well deliver for Scripture, Oracles, the truth of God taught by them, as any formes of Prayers or Prayles.

But we see a Forme of blessing is appointed to be 1 Object.

used by *Aaron* and his *Sonnes*, *Numb.* 6. 24. 25. 26. Therefore a forme of prayers may by appointed to the Minister.

Answ.

There is an apparant difference betweene Prayer & Blessing, in the sence of that place; for Prayer is expressed from men to God, but blessing in the sence of that place is pronounced from God to Man, and therefore the Lord saith, *Thus shalt thou blesse the Children of Israell, and say unto them,* vers. 2. 3. not unto God. And *Solomon* used a different gesture in praying, and in blessing the people, to note the difference betweene them, for in praying for them he kneeled, *1. Kings* 8. 4. 5. but hee stood up when he blessed the Congregation, vers. 55. according to the rule *Deutonomie* 10. 8.

Secondly, if that blessing were a Prayer, yet it will not thence appeare that set formes are lawfull; for there are who give divers reasons to prove that *Moses* in that place did not prescribe unto the Priests a forme of wordes whereunto they must bee tyed in blessing of the people, but only gave them a rule or direction according to which they should blesse them; nor can the contrary be proved from the Scripture.

Thirdly, If it were a stinted forme, yet it was not devised by men, but by God himselfe, who commanded *Moses* to appoint *Aaron* thus to blesse the people. From Gods appointing a forme of words of his owne devising, to bee used in blessing of the people in his Name; it will not therefore follow, that man may appoint a forme of words devised by other men, to be used by the Minister praying in the name of the Congregation to God.

A set

|| A set Forme is used in singing of Psalmes ; *Ergo*, 2. *Object.*
it may be used also in Prayer.

Singing of Psalmes , and Praying , differ many *Answer.*
wayes :

First , many Psalmes are for Instruction onely ,
wherein is not a word of petition , and those Psalmes
which containe Prayers, are written for our instruction,
& serve to teach us in what maner we should pray on
like occasions , *Col.* 3. 16. as all Scriptures were writ-
ten for our learning , *Rom.* 15. 4. and are profitable to
reach , 2. *Timoth.* 3. 16. But as the reading of them
is not the praying of the Church, so neither is the sing-
ing of them , which is but loud speaking as it were in
a certaine harmonie or tune : the Church praying,
for instance the 102. Psalme , is intituled *A Prayer of*
the afflicted , yet it was not imposed or devised to bee
said by every man for his prayer in affliction , but it
serves to teach us in what maner we should powre out
our complaints before the Lord in such cases , and we
may, if wee will, take such expressions thence, as may
best suite with our occasions , not stinting our selves
to those words alone.

Secondly , in Prayer , the Minister alone uttereth
the wordes , the people adding their *Amen* in the end,
1 Cor. 14. 6. but in singing, every person in the Church
pronounceth every word and syllable aloud, and in a
tune , *Ergo*, there is a necessitie of having formes of
Psalmes set downe in words, not so of Prayers.

Thirdly, the Psalmes are parts of Scriptures, where-
in God speaketh unto us, teaching and instructing us,
& we our selves, & one another mutually, *Ephes.* 5. 19.
Collos.

Collos. 3. 16. therefore it is necessarie to be expresse in wordes; but in Prayer wee speak to God, according to severall occasions.

Fourthly, the Penmen of the Psalmes were Prophets, extraordinarily assisted and immediatly by God designed to that worke, so are not the Authours of the Liturgie.

3. *Object.* A set Forme of Prayer was appointed to bee used when the Arke went forward, and when it rested, *Numb. 10. 34. 35. 36.*

Answer.

It doth not appeare that it was appointed: the Text saith, *Moses sayd these words*, but not that hee appointed others to say so, whensoever the Arke should goe forward or rest. 2. If *Moses* did appoint it, yet that is no warrant for us; for *Moses* was a Prophet, and had an immediat commission from God for what hee appointed in the house of God, *Hebr. 3. 2.* which the Imposers of the Liturgie can not plead. 3. This Prayer of *Moses* was but on a particular occasion, and (for ought I know) not used by others afterwards: for wee finde no mention of it in divers removes of the Arke in *Iosuas* time, *Chap. 3. 4. to Chap. 8.* and in *Samuels* time, *1 Sam. 4. 7.* and in *Dauids* time, *2 Sam. 6. 15.* Now, to plead for the lawfulnessse of a set Forme, devised and imposed by other men, upon the Ministers to be alwayes used, from a voluntarie act of *Moses*, used on a particular occasion, but not imposed upon posteritie: what congruetie is therein, judge you.

4. *Object.* Our Saviour Christ hath given a Forme of Prayer to be used by us, *Matth. 6. Luke 11.* therefore a Forme of prayer

of Prayer devised, and imposed by other men, upon the Minister, is lawfull.

I denie the Argument, for will it follow that because Christ may devise and impose a forme, therefore men may doe it? to parralell this with other things, Christs ordinance can make the writings of the Apostles a rule of Faith, can men make another Scripture? or can they appoint their Homelies to be used & read in the Churches as the Prophets & Apostles did their writings? Indeed, such a pretence is put upon their Hommelic or Exhortation, added to the prayers appointed for the last publike Fasts, that as the Apostles wrote certaine Epistles, which they caused to be read in the Churches, so certaine Apostolicall men, had written this Exhortation, &c. You may reade the words in the Booke whereunto I referre you, not having it at hand. Now if this Title (*viz.*) as Apostolicall men, they pleade their right to prescribe formes to the Churches, let them shew the signes of Apostles, *viz.* that they have heard and seene Christ as the Apostles did, *Acts* 1. 21. 22. and 22. 14. *1 John* 1. 1. 2. that they have an immediate calling, not of man, nor by man, but of Christ, *Gallat.* 1. 1.

Thirdly, that they have a generall commission to goe forth into all the world, to plant Churches, and are qualified with the gifts of tongues, &c. for that purpose, *Matt.* 28. 19.

Fourthly, that they have infallible assistance of the spirit in all things they impose upon the Churches, and Christs commaund for the things which they teach men to observe and to doe, as the Apostles had,

Acts 15.28. *Iohn* 16.13. *Matth.* 28.20. if not, they will be found false Apostles, *Revel.* 2.2. and must renounce that plea, else both their office & impositions are to be rejected as Antichristian. Again, Christ can appoint Sacraments which men cannot doe, yet these who presume to devise a Liturgie for all the Churches, are so bold also as to obtrude upon them teaching signes, *viz.* significant ceremonies, as if the Sacraments which Christ hath appointed, were not sufficient for that purpose, in which respect the Churches ought the more resolutely to set themselves against all humane devises & incroachments in the matters of Religion, lest a new rule of Faith in time be devised and imposed by men, as it is in the Papacie.

Secondly, what if this forme be not imposed by our Saviour, to the end that beleivers should be tyed onely to those words in prayer, as indeed it is not, as we shall anon shew, in answer of the first objection, of the second particular, in the third Reason: Will this at all countenance the impositions of the Liturgie upon the Churches? not at all.

A second Reason: because it is Gods Ordinance that the Churches should be edified by their gifts who minister unto the, & that in Prayer as well as in Preaching; which I prove in this Order; First, that Prayer and Preaching in the Church are two especiall duties of the Minister, *Acts* 6.2.4. where Praying, could not be reading Prayers out of a Booke, as neither could the Ministry of the Word, be reading of an Homilie, for to serve Tables, would not hinder them from eyther of these.

Second-

Secondly, Christ fitteth all his servants with gifts for the whole worke of the Ministri, *Ephes. 4.8. 11. 12. 2 Cor. 3.5.6.* he that hath made them able ministers of the new Testament, hath enabled them to pray, as well as to Preach by their owne gifts; For, Prayer is an ordinance of the new Testament as well as Preaching, and they are made able thereunto, not by shewing the sufficiency of other men, whose Prayer they read, but their sufficiency is of God, enabling themselves; so that, if any be not gifted for those workes, the Worde doth not warrant the having of them for Ministers of Christ, if they be endued with gifts fit for those workes, the Word doth not warrant the prescribing to them stinted Prayers or Homelyes, and why may they not as lawfully commaund them to Preach by reading of Homelies, as to pray by reading of the Liturgie?

Thirdly, The manifestation of the spirit, every gift in declaring whereof the spirit is manifested, is given not onely to some men that lived in former times, but to every man, much more to the man of God to profit with all, *1 Cor. 12. 7.* For what is there sayd of extraordinary gifts, holdes by proportion in all gifts, especially Ministeriall: but what Ministerial gift is exercised and manifested in reading Prayers, which every childe of 12 or 13 yeares olde, is sufficiently able to doe.

Reading of Scripture is a Ministeriall dutie, and *1. Object.* therefore why not reading of Prayers also?

Between publike reading of Scriptures, & publike *Answer.* reading of Prayers, there are at least two differences.

B 2

First,

First, the publike reading of Scripture is Gods Ordinance, (so is not the other :) The reading of the Law and Prophets is mentioned as parts of Gods publike worshippe, *Acts* 13. 15. But there is no mention from *Moses* to *Christ*, of any Liturgie devised by man, which might not have bene consealed, if it had bene for the edification of the Church, to set up such meanes of Gods worshippe as Liturgies read publicly for the Prayers of the Church. Secondly, Reading of Scriptures simply considered in it selfe, in the publike Assembly, is not the proper woike of the Minister, but may be done by any member, whom the Church shall appoint thereunto, though hee be no Minister, as the maner is in the Reformed Churches beyond the Seas, but the reading of the whole Liturgie is not permitted to every man, but only such as are made Ministers by the Prelates: now seeing they make such account of this peece of service, as appropriate it to the Minister to read the Liturgie, and to binde him so strictly to the use of it, as they doe, it concerns both Ministers and People, to see that it be warranted by the Worde so to be used in the Churches.

2 *Object.* The reading of the Liturgie, hinders not the use of their owne gifts afterwards in the Pulpit.

Ans. If the Worde enjoynes the exercise of his owne gift in Prayer as well as in Preaching, & doth not give warrant to the introducing of any other formes, by mens devise and appoyntment, wee must be carefull as not to take from the Word any ordinance of God, so not to adde to the Word, as meanes of worshipping God by the devises & appointment of men. 2. If they may

may limit them in the Deske, why not in the Pulpit also? 3. The Canon also stintes them accordingly a forme alwayes to be used in the Pulpit, see Canon 55. as well as in the Deske, & in *Norwiche* Diocesse that forme is pressed upon the Minister in the Pulpit, and Canonically obedience binde them thereunto, who have yeelded themselves to be governed by these Canons & Constitutions, so that at last the Church will come to be wholly deprived of the profit of their Ministers gifts, and Christ of the honour of them: for who sees not that the imposing of Prayers devised by other men upon the Churches, to be used by all Ministers ordinarily for theirs & the Churches Prayer, doth much derogate from the honour, fruit, and benefite of Christs Ascension into Heaven, & from the love, care, & bounty that he hath, and shewes continually to his Church upon Earth, giving gifts to men, for the worke of the Ministerie, and the profite of the Churches, *Ephes. 4. 8.* and the 13. *1 Cor. 12. 4. 5. 6.* with *Mat. 28. 20.*

The third Reason: Because God hath appointed 3. other helpes for Prayer, (which are sufficient without this.) First particular, the holy Ghost is given to teach us to pray as wee ought, *Rom. 8. 26.* the Spirit helpes our infirmities, who knowes not how to pray as wee ought. How doth it that? not by a Booke in reading, whereof the Minister offers up his owne, and the Churches Prayer to God, (for that will rather helpe them to more infirmities, and lesse abillities in Prayer) but it self makes requests: first, it provokes us to pray, and tels us as it were within, what we should pray, or frameth such desires within us, by which wee request

request God, as Expofiters, of the best note, interpret that place.

1. *Object.* A Prayer made by others, and read out of a Booke, may be sayd to be made by the spirit of God : First, because it assisted him that made the Prayer : Secondly, because the spirit stirreth up his affections who reade the Prayers.

Answer. This Objection the Apostle seemes to prevent when hee saith, *The Spirit it selfe makes requests for us*, viz. the spirit alone, either immediately (or by meanes sanctified and ordained by himselfe) makes requests for us, *viz.* who set our selves to pray (though with many infirmities) which also the worde following intimates, when hee gives this for the reason, why the spirit helps our infirmities, for (saith hee) *Wee know not how to pray as wee ought*. But if such read Liturgies were sufficient, it might bee sayd, though wee know not how to pray as wee ought, yet those that made the Liturgie knew how to pray, and wee pray their prayers; whence it will follow, that it is not sufficient to the intent of that place, that others were assisted in making the Prayers which were read, and that our affections be stirred up in reading those Prayers, unlesse our understanding be directed, and our affections quickned by the holy Ghost, to expresse by our owne gifts, our owne requests when we pray for others, or for our selves, and that this is the true meaning of praying in the spirit, & in the ho'y Ghost, will appear in *Gallat. 4. 6. Ephes. 6. 18. Iude vers. 20. 1 Cor. 14.*

The Prayer of the Minister is devised by man, *viz.* himselfe,

himselfe, and the people are limited by his Prayer, as much as by a Booke forme.

The Question is not of Prayer devised by a mans *Ansuv.* selfe, or of limittin the spirit in the people, but of Prayer devised by others, and imposed, and of limittin the spirit of the Minister; the first is lawfull, the second sinfull: for a man to devise his owne Prayer is a dutie, 1 *Cor.* 14. 15. but to take up for his Prayer the devises of other men, & to be bound to a constant use of them ordinarily, is no where warranted. Again, that the spirit of the people should joyne with the Ministers spirit in Prayer is an ordinance of Christ, who ordereth no more to their parts in that case then to joyne with him, and so testifie it by saying *Amen*, 1 *Cor.* 14. 16. and therefore it cannot be properly said, that the spirit is limited by his owne ordinance, but when the spirit of the Minister is streightened by formes prescribed to him by men without Gods ordinance and appointment, then the spirit is limited, and stinted indeed.

If the Minister prayes by a forme of his owne devising, his spirit is thereby stinted, why may it not as well be stinted by booke prayer imposed? 3. *Object.*

Although it be not safe for a Minister to limit himselfe to one form of prayer alwayes, though devised by himselfe, yet the people may more safely joyne with him in that then in the other: for two Reasons. First, because that Prayer, being devised by himselfe, is an exercise of his gift in a measure, and his defect in not exercising it so much as hee should, is his owne personall sinne. Secondly, because it is not by mans *Ansuv.* autho-

authoritie imposed upon him to use that forme, but voluntarilie taken up of himselfe; in which case, first they subject not themselves to mans ordināce in Gods worship, as they doe in the other. Secondly, he may the next day alter his forme, (for ought the people knowes) seeing he is free to use it or not, but in the other case, they know no other Prayer can be expected by the people, or may be used by the Minister, then their Liturgie.

4 Object.

If a forme were not imposed, but every Minister were left unto his owne way, great inconveniencie would follow.

Answer.

First, you see the Ministers exercise their owne gifts in Prayer in the Pulpit, without any inconveniencie following upon it: shew a reason why it is more inconvenient for them to take that libertie when they reade in the Deske, then when they preach in the Pulpit? Secondly, this objection casts an imputation upon Christ and the Scripture, as not having sufficiently provided against inconveniencies in Gods worship. Thirdly, if none bee admitted to the Ministry, but those whose fitnessse for the worke of the Ministrie is sufficiently known according to Christs ordinance, this inconveniencie need not to bee feared.

A second particular: the Scripture holdes forth the forme of Prayer, given by Christ our Lord, for a rule and patterne according to which our Prayer should be framed, *Matth. 6. 9. Luke 11. 1. 4.* and therefore men cannot adde other formes herunto by their appointment, without injury and dishonour to Christ our Lord: for will it not lay an imputation of imperfectiō upon

upon the Rule, and upon Christ, as not sufficiently provided for his Church? If a forme devised and appointed by men be good, seeing he hath left no rule for it in the Scripture, which should perfectly furnish the man of God to every good worke, (a) & is written to this end among others, that wee may know how wee ought to behave our selves in the house of God. (b) & therefore what is there in taught must be kept without spot unrebukeable, to the appearing of Christ, (c) without adding thereto, or deminishing from it. (d) & that under a dreadfull penalty denounced against those who shall presume to doe otherwise.

(a) 2. Tim.

3. 16. 17.

(b) 1. Tim.

3. 15.

1 Tim. 6. 13

14.

(c) Deut. 9.

2. and 12.

32.

Iosua 1. 7.

Prov. 30.

5. 6.

Gall. 3. 15.

(d) Revel.

22. 18. 19.

First *Objection*, Christs appointing a forme, seemes to give allowance to formes devised by other men, for it shewes, that a Prayer not devised by a mans selfe, may be offered up to God for a mans owne Prayer, and if that be so, why may not other men devise a forme of Prayer, and impose it upon all the Churches to be used in the publike Assemblies?

If Christ had appointed this forme to be used when we pray, as the wordes seeme to intimate, *Luke 11. 2.* It will not thence follow that men may devise and impose their formes, but those 2. things will follow upon it: First, that men must see that Christs forme be used in the Church when they pray. Secondly, that no man presume to impose another forme of other mens devising upon the Churches; for instance, suppose God had appointed *Aaron* to blesse the people alwayes in that forme of words, spoken of *Numbers* the 6 Chapter, it would thence have followed, that *Moyse* must see to it that *Aaron* used that forme, & might not suffer him to impose any other forme of words to be used by the

Priests, in blessing the people, Prayer was tyed by the incense or perfume, which every Morning and Evening was burnt before the Lord, *Exod. 30. 7. 8.* compared with Psalm. 24. 1. 2. Now, when the Lord had devised & appointed a perfume, all men are forbidden to make a composition like that perfume, *Exod. 30. 35. 37.* so if it could be proved, that Christ had made that forme for a Prayer to be used by the Churches, and by beleevvers, alwayes when they pray, the offering up of any other Prayers (made by others) or of our own devising, would seeme to be as unlawfull, as the offering of strange incense, *Exod. 30. 9.*

Secondly, though it be true that Christ give us libertie to use that for a Prayer, being uttered with understanding, yet his purpose is thereby to direct us how to frame all our Prayers, and not to tye us to say over these words for our Prayers, as may appeare by these reasons: First, because all the circumstances in both the Evangelists, doth lead us to understand it thus, for in *Matheew* it is part of Christs Sermon, wherein hee shewes, how Almes, & Fastings, & Prayer, are to be used aright without Ambition, Hypocritic, Babbling: and in *Luke* hee shewes them how to come to God in Prayer, as Friends to their Friends, as Children to their Parents, asking Bread, Fish, &c. and making their requests knowne to God, according to particular wants in Faith, Hope, Love, &c. Secondly, because the two Evangelists doth not tye themselves to the same wordes, or number of wordes, in recording that forme of Prayer which may seeme to be ordered by a speciall providence, to prevent this conceit, for if wee be tyed to these wordes which Christ uttered, which Evangelist shall wee follow?

Third-

Thirdly; because the Apostles did not bind themselves to those words, but used others, according to their severall occasions, and taught the Churches, to whom they wrote (not) to say over those wordes, but according to their necessities and occasions, to shew their requests unto God, in all maner, prayer, and supplication in the spirit, &c. But if Christ had tyed us to the use of those words, in that number and order, then it would bee a sinne to pray at any time without using those wordes, for hee saith, *When you pray, say our Father.*

To conclude this passage: If Christ, who is the Lord and Lawgiver to the Church, and knowing the minde of his Father, was able to frame a perfect and absolute Prayer for his Church, yet did not holde it meet to tie his people to those wordes alwayes which himselve devised, but left the Churches free therein; much lesse may any man impose their devised formes to be used of necessitie, ordained in the Churches.

John taught his Disciples to pray, *Luke* 11. 1. there- 2 *Object.*
fore stinted Liturgies are lawfull.

It doth not appeare in the Scripture, how *John* taught his Disciples to pray, whether by giving them some rules & directions, what petitions they should put up, and in what maner, or by composing a forme for them; if the former be meant, so may any man teach another to pray, & those that have the education, & instructing of others, ought to teach those under their charge, but that wil give no countenance to set formes, wherof the question is. Again, suppose that *John* did propound some maner or forme of Prayer for the private use of his Disciples, yet it doth not serve to justify the Liturgie in question: For, first, the times are not alike, for Re-

ligion among the Iewes, was then so decayed, that it is most probable that there were but few which held the right order of Prayer. Secondly, the promised Redemptio being then at hand, it was necessarie that the mindes of the faithfull should be stirred up to hope and desire of the same; now, suppose *Iohn*, into divers places of Scripture, did fit some Prayer to the time, and to the spirituall kingdome of Christ, which hee now began to reveale, what is this to our times, who have a forme of Prayer sufficient for our direction and helpe, this way taught by Christ himselfe, which they wanted in *Johns* time, else I beleeeve *Iohn* would have spared his paines in in this, and have referred them thereunto? Secondly, the maner of propounding them is not alike; for, *Iohn* indeed taught his Disciples how to pray in private, but did not tye them to those very words without variatio, which may be thus evinced: Christ taught his Disciples to pray as *Iohn* taught his, but Christ did not so tye his Disciples, as hath beene proved: therefore *Iohn* did not his; and who can prove that *Iohn* prescribed them to use his words at all, for hee might give them a forme of words which they were not to use for their prayers, but to learne from thence how to order their owne prayers? and so the Psalmes, which are Prayers, serve to teach us how to pray in like cases, *Col. 3. 16.* & many Prayers, printed by good mē, may be used by those that are ignorant, to shew them howv their Prayers should be framed, provided that they tye not themselves to use those formes for their daily prayers; but the Liturgie, in question, limits all the Churches to one forme to be used of necessitie every Lords day for their publike prayers. Thirdly, the matter of them is not alike, for

Iohn.

John taught his Disciples to pray for such things as agreed with the minde of God in the Scripture, else Christ would have witnessed against that evill, and not have taught the Disciples to pray as *John* taught his, but the Liturgie in question, imposeth such Prayers upon the Churches, wherewith a Beleever cannot joyne in faith, as shall be shewed in the sixth Reason.

Other Reformed Churches have formes: *Ergo*, they 3. *Object.* are lawfull.

First, wee are not to consider what other Churches *Ans.* doe, but what they ought to doe, and what the Primitive Churches, planted by the Apostles, did; who are patternes to them and us. Secondly those formes are not imposed upon all the Congregations of necessity, to be used as these are, but are left free, as appears in the Libertie they take in that particular without rebuke in the Low-Countryes.

Publike Prayers offered up by the Minister in 4. *Reason.* Church Assemblies, must be framed according to the present and severall occasions of the Church and people of God, (as also mens private Prayers ought to be ordered) which can not be done when men are stinted to those formes: for instance, the Church prayed according to the occasion, when one was to bee left in the place of *Judas*, *Act.* 1. 34. and when the Apostles had bene threatened by the Counsell, *Act.* 4. 24. and when *Peter* was in prison, *Act.* 12. 5. In like maner *Paul* intreats the helpe of their prayers in request suteable to this occasion, *Rom.* 15. 30. 31. 32. 2. *Thess.* 3. 12. and this is implied when all Beleevers are called upon to watch unto prayer, 1. *Tim.* 4. 7.

Object.

In the Liturgie there are prayers for many occasions; as, change of Weather, times of Warre, Pestilence, Famine, Visitation of the sicke, Marriage, &c.

Answer.

Yet there are many other occasions of particular use for that Congregation, & for others, which that Booke points not at; as, the choosing of Officers; as, Pastors, Teachers, Elders and Deacons, by the Church, and many other cases, wherein the Church should meet together, according to Christs ordinance, beside those mentioned in the Text of Scripture before alledged. For prooffe of this fourth Reason, none of which occasions are fitted with any Prayer in the Liturgie. 2. Those occasions whereunto some Prayers are fitted, should be expressed by the Minister in such words as may have reference to the severall states & conditions of their severall Congregations respectively, which is parte of their watching over their flocke, but the Booke doth not this, nor can doe it.

5. Reason

Because the worship of God, by that stunted forme whereof our question is, is the devile of Antichrist, it being never prescribed or used in the primitive Churches planted by the Apostles, and recorded in Scripture, but as the mystery wrought to a greater height in declining times of the Church, it was received by little and little, till at last it came to be compleatly framed, strictly injoynd, and every where used in the Papacy, as serving to maintaine superstition, and a dumbe Idoll, reading ministry; and to nourish people in ignorance of the nature and right use, of Prayer: the Masse Booke is in Latine, this Liturgie Booke is in English; the Masse Booke hath all the Prayers this Liturgie hath, and some more; other differences I know not betweene them.

There-

Therefore King *Edward* the sixth in his Letter to the *Devonshiremen*, to convince them, that their Liturgie was none Service, tels them, That it is no other but the olde, & the selfe same words in English which were in Latine, save a few things taken out, which were so fonde that it was a shame to heare them in English: and King *James* in a Speech of his in *Scotland*, sayd, That their English Liturgie was an ill sayd Masse, and this is made the first of the exceptions against the Common Prayer Booke, which were briefly added too, in the Abridgement, that it appointed a Liturgie, which in the whole matter & form thereof, is too like unto the Masse Book.

But the wordes and Petitions are good in those Prayers, therefore the Booke may be lawfully used. *1. Object.*

Not all the words and Petitions are good, as will be shewed in the sixth Reason. Secondly, good words expressing good Petitions, are not sufficient to prove that their Prayers are good: For, first, a Prayer may be good without words, as the mentall Prayer of *Annah*, *1 Sam. 1. 12. 15.* Secondly, In vocall Prayer more is required to make it good the good words, viz. Among other things, this, that it proceed from the ability which the spirit of God bestowes on him who utters the words to fit his requests, to the present occasion, *Iohn 4. 24. 1 Cor. 14. 15. 16. 1 Pet. 4. 7.* *Answ.*

Some of those Exiled in Queene *Maryes* dayes, for witnessing against Antechrist, pleaded for this Liturgie in *Frankesforde*, & in the beginning of the Reformation, godly men approved it, and rejoyced in it, and since, holy men have used & defended it, therefore it may lawfully bee used. *2. Object.*

First, I deny the Argument, more particular and distinct- *Answ.*

distinctly I answered; First, that the Booke then pleaded for, was made in *Edward* the sixts time, and against it *Mr. Knox* and others witnessed in *Frankesford*; yea, though his life was indangered thereby, and the loosing of his estate followed upon it; yet he would not receive it into the Church, though some pleaded for it, who were not so trougly purged from all Antichristian leaven, as was to bee wished, though they witnessed a good confession against the Masse, and Transsubstantiation, &c. Secondly, In the beginning of the Reformation, godly men rejoyced not so much in the Prayers, as that the worship of God was celebrated in our owne Language, whereas before it was in Latine, which few understood. Thirdly, holy mens using and defending it in these dayes, doth not prove it more lawfull then Polygamy and the taking of Concubines, was to the Fathers before Christ, which they used and were ready to defend, if any had spoken against it: in those dayes, the holy Apostles are not to be followed otherwise then as they follow Christ, *1 Cor. 11. 1.* The Ievves at *Antioch* and *Barnabas* was misled by following *Peters* practise, though a Pillar in the Church without a Rule, *Gal. 2. 13.* Fourthly, In the time of ignorance God passed them by, and us also. But now he admonisheth all men, to whom the truth is revealed, to repent, *Acts 17. 30.*

6. Reason.

The Prayer Booke in question, is corrupt in many things: First, the matter of some Petitions, is such as wee cannot say *Amen* to it in faith, as may be instanced in some Collects, as to instance in one or 2. for a taste. In the Collect on the 12. Sunday after Trinity, is prayed, that God would forgive us those things whereof our consciences are afraid, & to give unto us that our prayers dare

dare not presume to aske. In the Collect for Innocents day, it is said : Almighty God, whose prayse this day the young Innocents thy witnesses have confessed, and shewed forth, not in speaking, but in dying: And in one of the Collects to 'bee used for Morning Prayer every Lords day, you pray for Bishops and Curates, and all Congregations committed to their charge: Now, if Congregations be not committed to Diocesan Bishops, as they say they are, (pure Divines) and if Pastors of Churches bee not their Curates in all the Congregations, or if the Curats under the Pastors of the Churches bee not Christs ordinance, then you pray, that plants which God hath not planted, should prosper in the Churches, which cannot be done in Faith. To omit divers others, the very sitting of Collects to certaine dayes, for holy Fasts, and Feasts not sanctified by God, favour of superstition; as, speciall Prayers for Lent, serving to countenance the keeping of it as a Religious Fast, and the Collect on good Friday, and on the holy dayes. Secondly, The maner of Praying vaine Repetitions; as, the often repeating the Lords Prayer, & Glory to the Father, & Lord have mercy upon us, &c. not out of fervency as *Christ*, and *David*, & *Daniel* did, but out of forme meere,ly, this is expressly condemned *Matth. 6. 12* See the Abridgement of the Lincolne Ministers, Pag. 2. to the 16. Disorderly Responsaries, the Clarke taking a parte of the Prayer out of the Ministers mouth, contrary to the *1 Cor. 15. 40.* which also introduceth an office into the Church, which God never appointed; as also, the reading Curats are contrary to *Ezekiel 44. 8.* Now, the Prayer which we cannot offer up in Faith, is contrary to *Roman. 14. 23. Heb. 11. v. 6.* and Chap. 12. 28. 29.

Secondly, Besides the Booke, which for these Prayers

fakes, is brought into the Church, perverteth the right use of the Scripture, dismembreth & mishappieth them for making of Gospels, Epistles, Lessons and Collects, appointed for Feasts of mens devising, & derived from the Papiſts, and it retaines a corrupt translation of the Psalmes, & bringeth into the Church Apocrypha writings, and the errors contained in them.

1. *Object.* Some things may be found amisse in the Prayers of Ministers, when they exercise their owne gifts, with which a man cannot joyne in Faith, yet that which is good is not to be rejected for that which is evill, and why not in this case also?

Answer. When the Minister exerciseth his owne gift, Gods ordinance is observed, wherewith I may communicate in Praying, as well as in Preaching, notwithstanding his infirmities in either, which are but personall, and in such cases the Rule warranteth men to try all things, & to hold that which is good, 1 *Thess.* 5. 21. But when the Liturgie is read, an ordinance which is not of God, but of man, is introduced into Gods Worship, contrary to the second Commandement, and therefore I must reject it, and have no communion with it.

2. *Object.* Suppose these stinted formes be not lawfull, yet the fault is not ours, but theirs that impose them.

Answer. Vnlawfull commands in matters of Religion especially, cannot be obeyed without sinne, *Hosea* 5. 11. and it is a sinne to walk after them many wayes: First, against God, frō whose Authoritie so much is derogated as is ascribed to mans ordinance in those matters, 2 *Coll.* 2. 22. 23. Secondly, against our Superiours, whose consciences are offended, they being imboldened to sinne; whilst they thinke that to be lawfully imposed, which

is by us receaved & obeyd, 1 *Cor.* 8. 10. 11. 12. Thirdly, against the present age & posteritie, whilest by our yealding to unwarrantable impositions, the reformation is hindered. Fourthly, against our selves, by partaking in other mens sinnes, 2. *Cor.* 11.

This rather concerns the Minister, whose action it 3. *Object.* is, then the people.

Whatsoever worship is offered up to God by the Minister, is in their name, and so the action of the Assembly then present, who are to declare their assent by saying *Amen*, if it be lawfull, if otherwise to call upon their Minister to fulfill the Ministrie which he hath receaved of the Lord, *Col.* 4. 17. and as occasion shall require to proceed further to declare their dislike in such a manner as is meet, either by absenting themselves from it, or by other wayes declaring their dislike, so as the whole Church may take notice of it. *Ans. v*

What if one read on a Booke, or talke with others, 4. *Object.* or doe some thing else in the bottome of the Seat, while the Liturgie is reading, is not it sufficient?

Publike disorders must bee publickly witnessed *Ans. v.* against, 1. *Tim.* 5. 20. that the Church may be edified, if that cannot be done, or be to no purpose, men ought to absent themselves from that act of worship wherein they cannot joyne warrantably.

But I cannot joyne with the Church in some ordinances of God without these: as, in the reading of the Scriptures, and in the Sacraments, and if I joyne not in Liturgie, I may loose many good Sermon in Churches that are much frequented and thronged. 5. *Object.*

The answer which the Ministers of Scotland in the examination of the five Articles enacted at *Perth*, whereby *Ans. v.*

they justify their not communicating at the Lords Table where the gesture is changed , and distributing the Elements by the Communicants is wanting, will serve for this purpose also by a parrety of Reason; they say , wee are all bound to maintaine the puretie & integritie of Gods ordinances . & therefore cannot communicate in these cases: no man will be so carelesse of his legge or arme, as to suffer them to bee cut off , but will venture himselfe for their preservation , or the preservation of the least joynt of his fingers, howbeit they be not such noble parts of the body, as the head and heart, without which the body cannot subsist, farre lesse ought we to tolerate such a horrible stumbling blocke, as, kneeling in the act of receaving the Sacramentall elements eating and drincking, whosoever countenances such Communion is accessarie to that deformation and mutillation; for if none would communicate with the Ringleaders and Introducers, they would be forced to desist, & had desisted long agoe, for shame : the kneeler is the thief , the communicant is the receaver. Apply this to the joyning in the Liturgie upon the same ground. Againe, they adde, some thinke they may, if they have libertie to sit themselves, and to reach to the nearest, but they should not looke to their owne personall priviledges, but to the libertie of the whole Church and Congregation whereof they are members. If some Citizens would give way to the enemies, upon condition of their injoying their owne libertie, would not they be counted Traitors, and betrayers of the Cittie? But you will say, Shall I separate from a Church? I answere, when a Congregation is devided, that part which doth not communicate, is a part of that Church as well as that which

which doth, and both make up one Congregation, or Church, howbeit they be devided in that particular action: as both partes of the house makes but one house, notwithstanding there be a rift in the wall, yet it is hard say you, to want the benefit and comfort of the Sacrament, but what comfort or benefit can you finde if you be accessarie to the introduction of such alterations, & setting of such stumbling blockes, in the Congregation when we cannot communicate but by committing a sinne, our forbearance is no contempt, and the Lord, who hath promised to be a little Sanctuarie to his people, when they were to be scattered among the heathen, *Ezekiel 11. 16.* will supply our wants. Doctor Feathly *Pag. 204.* saith, That neither the onely nor principall thing to be regarded in the Sacrament, is our benefit, but Gods glory, and testification of our obedience, to his ordinance. *Beza* saith, (a) Wee cannot seeme to have condemned, who are not permitted to partake of them as they are appointed by the Lord; farre be it from us to imagine any causes of necessitie by which wee may violate the Lords ordinance. This answer may serve, if the case were so hard that they could not have the occasion of the right & pure administration of the Sacraments elsewhere. But (prayed be God) as yet they may have it not farre from the doores; these be the wordes, apply them to the case in question, and answer your selfe.

The Rule is cleere, wee must not doe evill that good may come thereon, *Rom. 3. 8.* for an unlawfull act wittingly and willingly done, defileth a man, *Marke 7. 27.* & to them that are defiled nothing is pure, *Titus 1. 15.* no not the very Sacrament, nor any other Ordinance of God,

*The great
sacredge of
the Church of
Rome.*

(a) *Conf.
Chap. 4.*

God, and God doth more strictly binde us to abstaine from what hee forbids, then to doe what is commanded, for almost all the Commandements of the Decalogue are negative, & negative commandements binde alwayes, and to every moment of time, so doth not affirmatives, but as circumstances require, so that if the question bee, seeing I cannot doe both, which shall I choose and refuse: the answer is, Obedience is better then Sacrifice, 1. *Sam.* 15. 32. I must rather forbear the good how great soever, then commit the evill how little soever, therefore this order is set for our obedience, first eschew evill, then doe good, *Psalm.* 34. 14. *Esay* 1. 16. 17. Again, not the want but the contempt of the Sacrament shall be imputed to men for sinne, for the Pascheover was as necessarie to be received of the Jewes once a yeare, as the Lords Supper is at any time now, and yet in case of legall pollution, or being from home in a journey, they were warranted to be absent from it, *Num.* 10. 13.

3. *Answer.* Prayer & Preaching, & Prayer and Reading, & Prayer at the Sacraments are different ordinances, though they ought to goe together in their right use. yet they may be severed, & therefore wee must looke that they are lawfull, and distinct one from another: the lawfull Preaching of the worde will not excuse us for joyning with unlawfull Prayers, the goodnesse of Preaching will not beare out the corruptions in Praying the good wheat will not make the Tares good, but the Tares rather will choake the wheat, so corruptions in one ordinance will not better another, nor be bettered by it, but corrupt it, & make it worse in time, as wee so despising of Prophecyng and a slight account of the Ministers gifts

gifts in Preaching, accompany the stinting of the Ministers to mens formes in praying, for the imposers thereof accounts the Church sufficiently provided for with the Liturgie, and the Booke of Homelies, & values the Ministers more for their conformitie in reading then for their gifts in Preaching.

Some finde by experience that they have received much good & comfort in the Worde and Sacraments, even when they have joyned in that Booke prayer and stinted Service, therefore it is lawfull.

I denie the Argument: For, first, the lawfulness of actions must bee proved not by events, but by Rule; *Mich. 6. 8.* Secondly, by such reasoning a man may prove all Popish vanities lawfull; as, kneeling in the act of receaving, for they have had much comfort in so receaving their Maker; so, for Organs & Instruments of Musicke, to be used in singing Psalmes in the Church, because some have found their hearts much cheared & lifted up to Heaven almost thereby; so, for Images to be used, for the help of mens devotion in worshipping God, because some have found their spirits much stirred up by them; so, for saying over so many *Our fathers, Ave Maryes*, and Prayers by number on their Beads, because many have found much comfort therein. Secondly, That good & comfort whereof men speake, is in some a meere fancy, arising from a false peace within, caused by ignorance, or the silence of conscience; in some, a meere delusion of Sathan, whereby he holdeth superstitious persons in love with their blinde devotions; in some others, a common worke of the spirit, which hypocrites may feel in the ordinances, without being accepted

cepted in what they doe. Lastly, It is in
 trying and saving worke of the spirit, and the
 blessing upon his owne ordinance, wherewith we pre-
 pare their whole hearts, not upon mens owne
 able deviles, wherewith they are defiled through igno-
 rance, God mercifully pardoning these ignorances,
 though hee is displeased at their inventions, *Psal. 99. 8.*
 This helpeth not them who are willingly ignorant
 of duty, or slight any knowne sinne; *Pro. 19. 16.*
 However, it pleaseth our mercifull God to passe by
 the times of our ignorance, yet now hee calls upon us
 to repent, *Act. 17. 30.* If now wee shall shut oure eyes
 against the light that is offered, or take liberty to sinne,
 because wee thinke the matter is not great, what com-
 fort or blessing can wee expect hereafter in any ordi-
 nance? *Psal. 50. 16. 17.*

To conclude, If reading the Liturgie bee the pray-
 ing which Gods Word allowes, we are bound in con-
 science to apply our selves to it, as Gods ordinance, &
 not only so, but also all the Churches throughout
 the world, are bound to witnesse against it
 if it be not so, I say, and the LORD give you
 wisdom in all things. What I have writ-
 ten is the perswasion of my heart, yet I
 leave it to examination of the
 godly Learned by
 Scripture

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